

556 "man or woman hid it good and didn't tell anyone; sometimes he died and nobody knew where he'd put it" (SM). Baskets, bows not wealth "because they made those things" (SM).

421 Land ownership.- Any form land ownership lacking; all information bore out fact that neither band, hamlet, household groups nor private individuals owned land. Hunting, gathering places free not only to members of both bands, but also to neighboring tribespeople; visitors did not have to ask chief's permission to hunt, etc., in Tübatulabal or Palagewan area (SM, FP). Attitude on this point illustrated by SM in discussing influx of Koso Indians in e. end of South Fork valley; "lots of Ši-gawiyam (Koso) who had been fighting the whites with the Bishop Indians came down and stayed in Canebrake and at the mouth of Chimney canyon. There had been no Koso there before that time. The Tübatulabal didn't care; they never lived up there anyway. Some of the Koso brought their wives, some married down here, but they married Kawaiisu women mostly. Some of the names of those Koso men were ki-i-bul, tui-lum, pi-lo-n šiko-lolont (butterfly), mawi-l (twine), mudasdsu (Spanish, muchacho), and Juan Paiyote, a dancer. Those Koso lived and died here; they never went back. Only 3 men went back, pi-lo-n, mudasdsu, and Juan; they stayed at Olanche 2 yrs., and then they came back over here again and died here. The Tübatulabal never had any fights with them."

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Hamlet sites not owned; if third family had wanted to build house at hamlet no. 5 (fig. 11), could have done so without asking permission of either of 2 houseowners already occupying site. Dwelling house owned by builder until vacated; then it became "anybody's house" (SM).

425 Patches of wild tobacco were free to be used by anyone, but once woman had started tending plants in particular patch, plants became hers and sometimes women marked boundaries of their patches with sticks laid on ground. Same woman did not, however, tend one patch year after year (FP).

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No ownership of eagle eyries, seed areas, pifion or acorn trees (SM, FP).

428 Inheritance.- During his lifetime, husband house owner or "boss" of house; after his death, house usually either burned or deserted, and widow became house owner of new domicile; if any of her children or daughters-in-law were living with her "they did what she said." After both parents' death, house might be deserted, or eldest married son and wife might, occasionally, continue living in it, unmarried siblings of man also staying there, but younger married brothers and wives at this time usually moved out. At a house owner's death, if no survivors, house burned. Besides account of destruction of houses after death, FP cited burning of house, personal property, upon shaman's advice, following illness of member of family (see Autobiography of FP). Personal property

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682 Murders not condoned, either within or outside
721 tribe; murder committed by member of neighboring
tribe constituted cause for war against tribe to
which murderer belonged.

685 Theft usually went unpunished; theft of money
671 did not often occur, because it was kept well
hidden. When currency displayed, as at face wash-
ings, it was kept in money jars; at games there
were persons present whose duty it was to keep
watch over bets made. Other valuables besides
money also "hidden good"; if stolen, as occasion-
ally happened, shaman sometimes denounced thief,
ordered him to return goods (see Autobiography of
FP). If caches of pifions, acorns robbed, "the
owner usually didn't know about it, because the
caches were so big" (SM); MM said thief caught in
act lectured severely, but otherwise went un-
punished.

685 Finder of hidden property entitled to keep full
425 amount of property found, even though owner might
still be alive.

622 In hunting, if 2 or more men shot at deer, he
422 whose arrow first touched deer could claim it,
although another man's arrow might have killed
578 animal; disputes which sometimes started when
627 this happened were taken to chief who settled
them according to foregoing rule.

684 Marrying one's relative (see section on Cycle
626 of Life) constituted grave moral offense which
roused disapproval of entire community, but no
formal punishment accorded either member of
couple. Adultery disapproved, but was not punished
[837] and was "not nearly so bad as a man's marrying his
[839] cousin." Parents forbid girls to enter promiscu-
ously into sex relationships, but admonitions of-
ten went unheeded, "just as they do now" (FP);
young people often mated at dances.

626 A good man, man with a big heart, did not be-
577 come angry quickly, was quiet, took care of his
family well, was not lazy and, when told to do
something, did not immediately jump up and do it,
but was leisurely and dignified in his actions.
"Young men had to learn to be this way" (SM, MM).
Men who became angry quickly were referred to as
men with small hearts. Industriousness won praise,
but neither attainment of wealth nor bravery in
war stressed as ideals. Parents, older persons
taught young people (p. 46; Voegelin, 1935 b, 223).

Stingy persons who did not contribute their
full share to fiestas subject to public criticism
by chief or dance manager, also to supernatural
punishment by shaman. Braggarts who boasted about
what they would do in critical situations, but
who failed when faced with such, subjected to
ridicule and memory of their failure served as
subject matter for anecdotal material. Lazy women
and women who fought, "pulling each other's hair,
until their husbands had to separate them," in-
curred general criticism of community.

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Greeting used after short absence is ma',
hello; Voegelin gives several more exclamatory
particles (Voegelin, 1935 a, 180). Expressions
for good morning, good noon, good evening also

159 After that he died. The mother of these 2

754 witches up at Onyx had put poison in his coffee.
674 He coughed, coughed, coughed all night; he got
756 thin and died after awhile. A long time after
that wišimlit's daughter-in-law, Tumasa, got
sick; someone went and got Paiute Ramon. Ramon's
friend came over here with him that time; he was
a doctor, too. They were both Kawaiisu. Ramon
worked on Tumasa and she got better. They told
him about the rain machine. Doctors can tell
where everything is; they see everything. Ramon
told SM who had stolen his stepfather's machine.
The thief had been watching Ramon doctor; Ramon
pointed to him and said, "There he is; he's the
one who stole your rain machine." The other doctor
said, "He's right; he knows." Those doctors
know everything; who is making you sick, or if
you are a doctor, too, or if you have poison;
everything.

159 Ramon started to lead that man over to the
756 place where the thief had hidden the rain outfit.
674 "Come on, show us where it is," the doctor told
him. The man didn't want to go very much; he
just stopped every little while. My husband was
there. He got mad seeing that man take one or 2
[578] steps and then stop, and he hit him over the
head with a shovel. The man didn't say anything;
he just walked away; he wouldn't go with that
doctor at all then.

● 425 A long time afterward another man found that
159 outfit; he said he would give it to Steban if he
756 would pay him \$10 for it. But Steban wouldn't.
789 He should have thought, then he could make rain
now. The man who found it buried it somewhere
else, in a dry place; it's there now. Bob Rabbit
(a Kawaiisu) can make rain, too, but he says he
doesn't want to make it any more. The people
won't pay him anything for doing it. He says,
"Let the country go dry."

159 But when they had those rain machines there
789 were lots of plants here then. And my husband
252 killed deer all the time; we always had deer meat.
He was a good shot; he had a good rifle. The In-
dians used to use everything in a deer; they'd
put the heart, liver, blood, all the guts inside
the stomach lining and tie it up good and boil
that up; it was fine. We never did that; just
the oldtime Indians, but my mother's brother (a
Koso) used to.

159 When my husband or my mother's brother hunted
782 deer they always gave the mts. beads and tobacco
224 and eagle down; they did that first, then they
could kill all the deer they wanted. They gave
the mts. little pieces of tobacco broken off the
ball.

159 When Legora was about 11 yrs. old, one time
787 my father went over to Jose Chico's. He and
576 Jose got drunk; Jose talked badly to my father.
"You're going on a good road (going to die),"
Jose told my father. He was drunk when he said
it.

159 My father came home. About a month later he
249 started working in the tobacco patch with my
mother; they came down from Canebrake to work in

27. AUTOBIOGRAPHY

1. There, it is said, I was born; it is (where) I am living (now); my father says (this); and there, also, my older brother, it is said, all (of us siblings) were born. 2. Then, it is said, I grew up already; it is said I wandered about already. 3. Then, it is said, my mother quit nursing me. 4. Then, it is said, I am crying. 5. Then, it is said, my mother is sick. 6. Then, it is said, I am crying very much when I am hungry. 7. Then, it is said, I took from there to here a little blanket. "Here, sit down, mother," I say, it is said; "No," she says. 8. Then, it is said, I eat food. 539^x
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9. From there I grew up already. 10. Then I am learning already. 11. Then my father made my bow. 12. Then I am hunting. 13. Then I am killing wood-rats; (I) used to eat those birds, everything. 14. I used to bring to my own father (whatever I shot). 15. Then, "Good," says my father. 16. (I) used to kill everything, rabbits, cottontails, and also quail, and also pigeon. 17. Then I bring that to my own father. 18. And also I used to cause fish to swallow (bait). 19. I used to catch many catfish, a half-sack of catfish (each trip). 20. Then my mother boils those (fish); we used to eat them all the time. [252]

21. Then father used to teach us. 22. "Wander about well(-behaved); steal nothing and also do not be nasty to the old men when you see (them); if you believe (my words), then you will get old." 23. "Good," we say, "then we are wandering about well(-behaved) all the time." 24. "Surely I got old already because I believe the talk of my own father." 25. Then he used to tell us myths in the evening when it was winter, (about) Coyote, (about) everything. 26. "Then go ye and bathe in the morning, when the Morning Star comes out; twice ye will dive in." 27. Then he says, "Good." 28. "Nothing will prick you; but if you will not bathe, then wood will prick you." 29. Surely, we used to bathe in the dark (before dawn); the water is very cold; we break the ice when we bathe; then (it is) good. 30. We do everything good all the time. 539^x
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31. Then from there one Mexican came and arrived. 32. Then he says, "Would that your offspring would go watch over my pets (goats)." 33. "Good," says my father. 34. Then he took us; there we went and arrived at his house; and his pets (are) many. 35. Then we look after (them) every day and also we gather firewood in the evening when we arrive (at camp). 36. Then we used to run away when we were tired out; we come back toward our own house. 37. Then when we arrived, father used to scold us. 38. "Why did you come back?" he says. "(Because) we were tired." 40. Then he goes and puts us back again. 41. Presently we are coming back in the same way. 42. Then we do not go for a long time. 43. Then after a while the Mexican came and arrived. 44. "I already sold those, my own pets," he says; "and I left some," he says, "my present to your offspring," he says, "and ye come get (them)," he says. 45. "Good," says my father. 46. Then we went from there to go get (them). 47. Then we took (them) from there to here. 48. We brought (them) there (where) I used to look after (them). 49. Then from there we sold them. 539^x
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50. Then from there I went to school. 51. Then I did not know the language of that teacher. 52. Then (there is) one Mexican; when I do not understand the language, then the Mexican tells me. 53. Then from there we went; then from school we went in the evening toward Weldon. 54. Then one man went and caught up to us there. 55. He is coming on horseback. 56. Then he talked to us, "Cold," he says. 57. Then we all say, "Cold!" too. 58. We do not understand what that means. 59. Then the man looks at us. 60. From there we came back in the evening toward our own house. 61. Then from there we are coming to school. 62. I went to school one year. 63. Then that teacher whipped me because I do not hear (i.e., understand) what she means. 64. She whipped me. 65. Then I got mad. 66. Then I tore my own book. 67. From there I went toward my own house. 68. Then from there I worked; I never went to school again. 425
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